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## McGRADY AND HERRON HEARD IN MASSACHUSETTS

A Straight, Class-Conscious and Uncompromising Movement Advocated—  
Four Hundred Students Listen to Herron  
at Old Harvard

BY MARGARET HAILE

The visit of Father McGrady to Massachusetts has been of great benefit to the movement here, more particularly, perhaps, in removing prejudice and arousing a friendly interest in Socialism among the people of his own denomination. As he is the first Catholic priest who has openly identified himself with a Socialist party in this country, some little curiosity naturally mingled with the interest with which Socialists, as well as others, regarded him and listened to what he had to say. His reputation as a speaker had preceded him, and his books had been read and admired by many, so that as a matter of course he was greeted by large and enthusiastic audiences at each of the four places where he spoke; and this in spite of the damp, dreary, disagreeable, drizzly, foggy and rainy weather we have had uninterruptedly for the last four weeks. The popular verdict is that "the father is all right." With his oratorical ability, his keenness of intellect, his natural wit and his sound economics, Father McGrady will be a power for good in the Socialist movement. The only regret expressed was that we could not have had him for twenty lectures instead of four.

Last night at Brockton Prof. Herron completed his tour in Massachusetts, speaking to an audience that filled one of the largest halls in the city.

The first meeting of the series, at Everett, was one of the most successful yet held in that city. Dr. Howard A. Gibbs, Worcester, led off with an opening speech in his happiest vein, after which Dr. Herron held the audience in earnest attention for an hour and a half. Several of the comrades present expressed themselves as somewhat surprised and altogether delighted at the professor's clear, unequivocal and forceful declaration in favor of a straight class-conscious movement, a clear-cut program and an unswerving policy, with "no compromise, no fusion, no dickering with the hosts of capitalism, lest we should awake to find our movement saddled and bridled and ridden to a different goal." They had not understood Comrade Herron before, and were glad to have the opportunity of knowing him better.

The second week brought a disappointment to the comrades of Whitman and Weymouth, whose turn to have the professor came next. He was sick in New York and unable to come. He sent in his stead, however, Comrade Franklin H. Wentworth, who proved to be a highly satisfactory substitute. The Whitman meeting was held in a church and attended largely by church people, which is exactly what we worked for. Comrade Wentworth told them some such plain truths in unadorned language that I am told it was necessary to call in the services of a roofer next day, as the pious shingles were found to be standing on end with amazement and horror.

In Weymouth the opera house was filled, and Comrade Wentworth successfully accomplished the very difficult task of winning over and sending home perfectly satisfied an audience which had gathered to listen to a different speaker. The most flattering reports are coming in from those who have heard Comrade Wentworth, and several have expressed a desire to have him come on here on his own account and not as a substitute, and lecture in different places.

Dr. Herron was on deck himself for the meetings arranged for the third and last week. Fitchburg was the first of these, and a comrade writes: "We had a noble address from Prof. Herron, and a fine audience in spite of the rain."

But perhaps the most notable of all

the lectures of this trip (and an achievement of which our committee is justly proud) was that of Thursday evening, which was delivered within the sacred walls of Harvard University itself. The meeting was held under the auspices of the Social Science Club, a society of Socialist students organized some two years ago by Comrade Everts, then a student, but who has since been graduated and is now studying law. His good work, however, lives after him, as it was only at the request of a club of this kind that one of the college halls of fair Harvard could be had for a Socialist speaker. Of the audience of some 400, not more than twenty were outsiders; the rest were students. And they heard some truths which it is to be hoped will one day bring forth good fruit. The Boston Herald next morning gave a half-column account of the lecture, and among other things said:

"Prof. Herron's style is of the eloquent, dramatic, intense order. He may be called a master of invective, and does not hesitate to 'call a spade a spade.' His conclusions are extremely drastic to contemporary self-right."

"Prof. Herron's argument was that individuality was only attainable by co-operation. Liberty was not possible except where all were free. Nowhere was there freedom where any person whatever was dependent upon another for the necessities of existence. The world is owned privately by a few, who exist parasitically on the producer. In this class of parasites are all who do not actually produce, most college-bred people for example, lying in weight, as it were, to seize upon the product of labor and leave the laborer only a bare pittance."

This state of things was exemplified in the Pennsylvania mines, where children shivering with the cold were driven to work on coal heaps; in sweatshop workers in the cities who labored for years on clothes and were never sufficiently clothed; in conditions that frequently obtain, where thousands starve because too much is produced. Suppose all the air was privately owned, everybody else not in the corporation would have to submit to the terms imposed by the owner, unless there was a revolution and the air was made common property. That was the remedy of Socialism."

"Turning to imperialism, he said the desire for new markets was a natural outgrowth of the capitalistic system, which inevitably ground its votaries down below the purchasing point. Every stack, loom, mill, shop or other industrial agency started in the Philippines or in China lowered in some measure the wages of every person working for wages in the United States."

"The imperialist was depicted as one who has sponged in parasitic fashion on his hosts or victims, and sought new victims, armed in economic might and contemptuous of all moral law. It was at this stage that the 'hush' incident came."

"The sentiment of brotherhood was considered. The disease known as 'grip' was instanced, where the severe living conditions of a few Russian peasants, made miserable by a capitalistic organization, had devastated the whole earth as no other known agency had ever done. Every war, or even disturbance, was reflected everywhere in the marts of the world, affecting for weal or woe every person in the world to some extent. The socialistic remedy was the application of this ever present fact of brotherhood, practically, and the enforcement of a common ownership of common needs."

Boston.

Margaret Haile.

### A Socialist Resolution

In the British house of commons Tuesday night, April 23, J. Keir Hardie, Socialist member, offered the following motion, which was not adopted:

"That, considering the increasing burden which private ownership of land and capital is imposing upon the industrious and useful classes of the community, the poverty and destitution and general moral and physical deterioration resulting from a competitive system of wealth production which aims primarily at profit making, the alarming growth of trusts and syndicates, able by reason of their great wealth to influence governments and plunge peaceful nations into war to serve their interests, this house is of opinion that such a condition of affairs constitutes a menace to the well-being of the realm, and calls for legislation de-

signed to remedy the same by inaugurating a Socialist commonwealth founded upon the common ownership of land and capital, production for use and not for profit, and equality of opportunity for every citizen."

This is the first time a straight Socialist resolution has been submitted in the English parliament.

A boom has been started in Indianapolis to build some sort of a monument to ex-President Benjamin Harrison. Already \$2,000 is in sight. We confess to little knowledge of art to outline the right sort of a thing in the way of monument-building to the distinguished citizen of Indiana. But a brass statue carrying a gun in the act of shooting a striker would be recognized by workmen as appropriate.

## BEN ATTENBURY'S SHOTS AT IGNORANCE

Pintocracy is in possession and a free and intelligent people look on with gaping mouths, saying, "this is a free country!"

If the reading of this paper disturbs your opinions, perhaps you had better get some new opinions. It may be that your old opinions are all wrong. By reading this paper long enough you may get opinions that are right.

Who are having "good times?" Look around; if you are not blind, you can easily satisfy yourself. National bankers, interest sharks, landlords and coal barons, street railway owners, electric plant owners, gas plant owners, trusts, attorneys for trusts and officeholders. All these are having "good times." What sort of times are you having?

There is a lot of difference between the kind of division which labor intends to establish and that which capitalism struggles to maintain. One is division among the shirkers with the workers left out, the other will be division among the workers with all the workers in and the shirkers all out.

A bare living wage means moral degradation. What the race of workers the world over needs is that moral uplift that would come by the freeing of opportunity and the awarding of every man according to his deeds—according to service rendered. Such a system is against wage slavery.

"When one man fifty years old, who has worked all his life, is compelled to beg for a little money to bury his dead baby, and another man fifty years old, who never did anything useful, can give ten million dollars to enable his daughter to live in luxury and bolster up a decaying foreign aristocracy, do you see nothing amiss?"

Nature provides a surplus—as of fruits in California.

Man leaves it on the ground to rot or dumps it into the sea.

Men provide a surplus by their labor in every factory in the land.

Capitalists gather it and dump it into their private fortunes to buy laws with, corrupt legislators and exploit the laborer.

These Socialists, says the individualist, want to abolish competition. Oh, no; they want to do nothing of the kind. They want to abolish your kind of competition, that's all. The kind that breeds misery and crime. And, by the way, your kind of competition is abolishing itself. It's going and competition to be decent and just is coming. Competition to save humanity, not to enslave it.

If somebody should discover a way of storing sunshine and charge you as much as your necessities will bear for the privilege of using it, would you keep right on sweating, to pay the bill?

And yet you think it is right that you, and with you the whole human race, should pay a few men for the privilege of burning coal, which it has taken the sun's rays a million years to deposit in earth's bosom. Coal is stored-up sunshine, and you think it right for a few to make a revenue out of it, and make slaves of the people who should have free access to it! Think it over again, and be honest.

If it were possible for the post office to make a million dollars' profit this year, and one or two officials raked in the million, you would have something to say about it, wouldn't you? If they used the million dollars to build palaces to live in, you would have something to say, wouldn't you? How much have you to say when a banker or bank cashier gets away with funds belonging to you and your neighbors? You are not interested in the bank; but you are interested in the post office, because you have an interest in it. Could just as well have an interest in a few other things if you would think for yourself.

Look here, friend, let us be honest for two minutes. You think the man in your community who is entitled to everybody's respect, the man who ought to be given a front seat on every public occasion, control your party convention, dictate who you shall vote for, and generally runs things according to his own sweet will, is the man who eats but never works, wears clothes, but never makes any, accumulates wealth that he never created, owns houses that he did not build, monopolizes land that is yours as much as his, and is coddled and flattered by the preacher who don't know where and how you live. Which is more surprising, the gall of such a man or your own stupidity?

## RATIONAL HOLIDAYS PRECURSORS OF FREEDOM

May Day and Workingclass Holidays—The Working People of the  
World Should be Emancipated from the Paternalistic  
Care of the Ruling Class

BY MADON LADOFF

It is rather remarkable that social economy and socialistic literature pay so little attention to the problem of securing to the proletariat possibilities of employing the little leisure allotted to it in our age of wage slavery in a way and manner tending to raise the children of toil to a higher level of physical and spiritual enjoyment and recreation. The sociological and educational value of holidays for the working class can hardly be overestimated. The real character of men is revealed more in the way and manner they employ their leisure than in their work and business occupation. In the shop, the factory, the office, any man in any position of life is to a great extent deprived of the freedom of action and behavior by a strict code of rules and regulations of the respective trade or profession he is engaged in. This is especially true about proletarians, who are compelled to submit to an almost military discipline during their working hours. The ruling classes know that a Sunday spent in drunken riot, gambling and dissipation is not likely to tend to make the workman fit for his labors during the rest of the week. That is the reason, or one of the reasons rather, why the labor employers and their handmaid, the institutional church, are so solicitous about Sunday rest for the working class. At the last Paris world's fair, among the numerous congresses that were held, one was exclusively devoted to the problem of insuring a strict observance of Sunday as a day of rest for the proletariat. The members of that congress were almost exclusively clergymen and capitalists, people whose life is actually a continuous holiday. Not one representative of the wage workers or their interests took part in the deliberations of that congress and very few of them, if any, knew that such a congress held its sessions at that time in Paris.

It is about time that the proletariat should emancipate itself from the paternalistic care of the ruling classes. It is about time that the actual creators of the wealth of nations should take control not only over the tools of production they work with, but also of their leisure and holidays in a class-conscious and rational way. The institutional churches would fain turn Sundays and all holidays into barren and dreary days of praying and devotion to a supernatural being whose sole agents and representatives they pretend to be; they would fain close on Sundays and holidays all places of amusement, recreation and instructive pastimes as theaters, lecture rooms, libraries and museums. That means to deprive the working class of the only possibility of taking advantage of these institutions. A puritanic Sunday and holiday may be a good thing for the ruling classes, but it is a powerful agency in the hands of the institutional church for the spiritual impoverishment and debasement of the working classes in the interests of the social economic parasites of our industrial age.

The wage workers need strictly enforced Sunday and holiday laws more than any other class of people, but not the Sundays and holidays of puritan times. The proletariat needs Sundays and holidays conducive to physical rest and recreation, to spiritual elevation, to intellectual enrichment, to development and gratification of artistic tastes and inclinations, to the consciousness of the higher nature and worth of the human race as a whole. Such Sundays and holidays are incompatible with so-called church and legal or religious and state holidays. The religious and state holidays do not appeal any more to the imagination and inner feeling of modern proletarians. The holidays of the wage workers have to be taken from the historical events, affecting the fate of that class, from the annals of the struggle, conscious or unconscious, of that class for its emancipation from the thralldom of exploitation by the ruling classes. Such holidays would tend to develop a spirit of brotherhood and solidarity among workmen and enlighten them as to the great historical mission of their class, a mission greater and holier than any mission of any other class in any time in the memory of men. Such holidays would tend to spiritualize and ennoble the proletariat and to discipline it into a conscious host of workers in the cause of a higher civilization, founded on the recognition of the solidarity of the interests of all the actual producers of national wealth on the globe irrespective of age, sex, race and color.

Such an international proletarian holiday is the May day observed in all civilized countries of the world. It is a day set for the express purpose of manifesting this solidarity of interests. On this day, the laborer of France extends his hand to the workmen of Germany, the American wage worker to his brother in Spain, the Indian riah, the Chinese coolie, the Russian muskik. On this day the polyglot slaves and semi-slaves of the world try to make themselves understood by each other in the international language of human brotherhood and sisterhood. The persecuted, the downtrodden, the exploited, the disinherited of all climes and lands lighten their burden by the consciousness, that their sufferings and sacrifices are shared by others, that the recognition of the superiority of right, justice and reason over might, privileges and superstition is growing every day stronger and stronger, that the hour is near when a new civilization of solidarity and co-operation will be built on the ruins of the old civilization of strife and competition.

On May day all the roaring waves of the mighty ocean, all the high mountains of the continents are not able to stifle and silence the tide of warm human sympathy between fellow sufferers from unjust and irrational social economic conditions. Social Democracy, the great international movement in the interest of social economic justice, indorses heartily the celebration of May day, not only as a means of propaganda of its ideas and idols, but as an attempt to unite all the proletarians of all nations in one harmonious concert of mutual love and helpfulness. Social Democracy has especial reason to celebrate this day in the United States, where all kinds of political and social economic superstitions, unchecked individualistic aspirations and the reckless spirit of "let alone" are so predominant; where commercialism and money-making cynicism reach the degree of a national vice. In a country so typically capitalistic as the United States there is more need in emphasizing the solidarity of proletarians into rests all over the world than anywhere else. The Social Democratic party of America celebrates May day as the real international proletarian holiday, a holiday not prescribed by the institutional church or the official state, not a holiday imported upon the laboring classes by the ruling classes, but as a genuine workmen's rationalistic and class-conscious holiday, as a precursor of the many holidays of the future calendar of the proletariat.

### Big Strike in Ipswich

For the first time in the history of Ipswich, Mass., resistance is being made by the operatives of the mills against a reduction in wages. Several times in the past wages have been reduced without resistance, but now the operatives say that the situation is different, as the mills are obliged to run overtime in order to keep up with orders. About two weeks ago the announcement was made by the agent of the mills that, beginning with March 25, a reduction would be made to the rate of wages in effect previous to January, 1900. This meant a loss to the operatives of \$2,500 per month, the weekly payroll being \$6,000.

A mass meeting of the striking operatives unanimously voted not to accept the reduction of wages, and 750 operatives are out.

The strikers say that every time an addition is built to the mill or new machinery put in wages are reduced. It is also claimed that the corporation declared an enormous dividend last year and that when the last advance was made in wages the machinery was speeded sufficiently to make a larger output of product with the same number of hands.

A business man of Ipswich stated that an overseer in the mill was recently told that his services were not needed because he refused to fine the operatives.

The overseer was told by one of the mill officials that the operatives were making too much money and that they must be fined. The overseer replied that they could not be fined, as their work was all right. "That makes no difference," was the answer. "Tell them that their work is poor, and fine them." He declined to do it, and had to leave the mill.

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# THE ROOT OF THE EVIL AS TOLSTOY SEES IT

From a Message to the American People, Written for the North American Review, and Copyrighted by the North American Review Publishing Company

Why does the land belong not to those who work it but to those who do not work? Why do only a small number of men profit by the taxes collected from all and not all those who pay the taxes? Why do factories belong not to those who built them and work in them but to a small number of men who did not build them and do not work in them?

The usual answer to the question why the non-workers possess the land of the workers is that the land has been granted them for their services or bought with the money they have earned. The usual answer to the question why some men—a small number of non-workers, rulers and their assistants—take to themselves the greater part of the wealth of the working classes and use it according to their caprices is that the men who profit by the money collected from the people, govern them and defend them and establish among them order and well-being. The usual answer to the question why the non-workers, the wealthy classes, are in possession of the produce and the instruments of labor of the workers is that the produce and instruments of labor have been earned by them or by their ancestors.

And all these men—and owners and government officials, merchants and factory owners—sincerely believe that their possession is perfectly lawful and that they have a right to it. And yet neither the ownership of land, nor the collecting of taxes and profiting by them, nor the possession of the produce and instruments of labor by non-working men, has the least justification, because land—like water, or air, or rays of the sun—is an indispensable condition of every man's life, and, therefore, it cannot be the exclusive property of one. If land, and not water, air or sunlight, has become the object of property, it is not because land is not just as indispensable a condition of every man's existence, which cannot, therefore, be rightly appropriated, but because it is not possible to deprive men of water or the air or the sunlight, whereas it is possible to deprive them of land.

Property in land was established by violence; land was usurped by conquest, and afterwards given away or sold; and in spite of all the attempts to transform it into a right, it still exists only through the violence of the strong and the armed against the feeble and the defenseless.

If only a workingman infringes this imaginary right and begins to plow a field which is considered the property of another man, there appears instantly that on which this imaginary right is based; first, in the form of the police, and afterwards in that of soldiers, who will cut down and shoot those who try to avail themselves of their natural right of drawing their sustenance from the soil. Therefore, what is called the right of landed property is nothing but violence against all who may need that land. Right in land is equivalent to the right which robbers claim in a road they have taken possession of, and along which they allow no one to pass without paying toll.

Still less can the right of governments to enforce taxes find a semblance of justification. It is said that taxes are used for the defense of the state against external enemies, for the establishment and maintenance of internal order, and for the organization of social institutions necessary to all.

But, in the first place, external enemies have long ago ceased to exist, according to the declarations of governments themselves; they all assure their subjects that they desire only peace. The German emperor desires peace, the French republic desires peace, England and Russia desire peace, and the Transvaal and China desire it still more. Then, against whom have we to defend ourselves?

In the second place, in order to give money for the establishment of internal order and social institutions, one must be sure that the people who are to establish this order will really do so, and also that the order itself will be a good one, and that the proposed social institutions are indeed necessary for the community. If, on the contrary, the payers of taxes do not believe either in the capacity, or even in the honesty of those who maintain the system, and besides consider the system itself evil, then it is evident that there can exist no right to levy taxes—but only violence.

classes must pay taxes without profiting by them, and why not workmen but capitalists are masters of the instruments of labor, one realizes that the cause of it all is the existence of an army, which maintains the possession of the land by the wealthy, collects taxes from the working classes for the use of the wealthy, and protects the wealthy in their ownership of the factories and costly instruments of labor.

When one asks oneself why, in an army, the very workmen who have been deprived of all they need, should persecute themselves, their fathers, and their brothers, one sees the reason to be that, by the help of methods specially designed for the purpose, conscripted or hired soldiers are trained in such a manner that they lose all that is human in them, and become unconscious and passive instruments of murder in the hands of their superiors.

Finally, when one asks oneself why men, having realized this deception, still continue to enlist as soldiers or to pay taxes for their hire, one sees that the reason of this is in the doctrine which is taught not only to soldiers, but to all men generally—that doctrine according to which military service is an excellent and praiseworthy occupation and murder during war an innocent action.

Therefore, the fundamental cause of the evil is the doctrine taught to mankind. From it arise poverty and depravity, hatred, executions and murder.

What is this doctrine? It is the doctrine called Christianity, and its substance is as follows: There is a God who, 6,000 years ago, created the world and the man Adam. Adam sinned; and for his sin God punished all men, and then sent his son—God, like the Father—to the earth in order that he should be executed. The fact that the son of God was crucified delivers men from the punishment they must bear for Adam's sin. If people believe all this, then Adam's sin will be forgiven them; if they do not believe they will be cruelly punished. Proof that all this is true is given in the fact that it has all been revealed to men by God himself, knowledge of whose existence is gained from the very men who affirm the doctrine in question. Passing by various modifications of this fundamental teaching in accordance with different creeds, the general and practical inference from it is the same in all creeds—namely: Men must believe what is taught them and submit to the existing authorities.

This doctrine is the foundation of the deceit through which men come to consider military service a good and useful occupation, enlist as soldiers, and become like machines, without will, oppressing themselves. If there are unbelievers among these deceived men they are exceptions; and believing in nothing else and consequently having no firm basis, they, too, yield to the general current and although they realize the deception they submit to it as the believers do.

Therefore, in order to remove the evils from which mankind suffers, neither the emancipation of land, nor the abolition of taxes, nor the communizing of the instruments of production, nor even the destruction of existing governments, is required; the only thing needed is the annihilation of the teaching falsely called Christianity, in which the men of our time are educated.

## Congressional Brokerage Shop

Labor as a "commodity" puts the laborer just where capitalism wants him placed—in the market to be sold and bought as if he were a machine. Into the market the laborer takes his soul and his body, his eyes and his ears, his tongue and his heart, his interest and his skill, his liberty and his independence. He becomes a "commodity." He disrobes himself of every prerogative as a citizen, except the ballot—the last remaining relic of manhood. The scoundrel who has robbed him of everything else which distinguished him from an orang-outang then proposes to buy his ballot. He gets it for a trifle, deposits it where it will do the most good for the robber class, and then cares no more for the "commodity" than if it were so much guano. Socialism takes no stock in the degrading "commodity" theory. Once get it into a man's head that he is a "commodity," because he works for a living, and the work of human degradation has reached its utmost limit. Capitalism proposes to achieve for labor that climax of debasement and is making headway in that direction.

Dives was a rich man—same as Carnegie, Rockefeller, J. Pierpont Morgan, Gould, et al. Dives had plenty more than enough. He had as many chances of raiment as young Vanderbilt. He didn't care a continental for Lazarus or any other beggar. Presto! as the story goes, Dives died and waked up in "hell."

## Private Property and Social Progress

The social life in which we must all live is in part molded by the wealth distribution which actually obtains. This can be seen in simple, every-day matters. A short time since there was an auction sale of rare pictures. It was reported in the press that the public art galleries obtained very few of these because the bids of private parties were so high as to place them beyond the reach of the representatives of public institutions. Where there is a concentration of enormous wealth in a few hands it becomes correspondingly more difficult for organized society to secure the treasures which it may desire. Similarly, a person who has millions upon millions may offer a price for the services of gifted individuals which is beyond the reach of city or state. It is very certain that an enormous concentration of wealth tends to bring into private service a disproportionate amount of the intellectual resources of the nation.

A well-known religious weekly stated lately that congressmen were afraid to call attention to alleged frauds perpetrated by powerful corporations. These words were used: "In the absence of a general demand from the public relatively few congressmen care to take any political lives in their hands by attacking an abuse which an omnipresent and almost omnipotent private interest supports." Is it not a bad state of things when private interests are so powerful that representatives of the nation have to take their political lives in their hands to call attention to the frauds and abuses which they perpetrate upon the public? Rightly or wrongly, it has long been the opinion of wise men in many nations that there is danger in giving to a class of individuals, however excellent they may be, the vast power which accompanies the ownership of wealth counted by tens of millions. It has been felt that they may even gain a disastrous control over the intellectual life of the nation.—Richard T. Ely, in the Cosmopolitan.

## France Has Learned Her Lesson

The employees on the Paris underground railroad had a strike and have settled their strike.

The terms of the settlement amaze the outside world. Those terms are especially amazing to the American—and well they may be.

The employees of the underground railroad in Paris are government employees.

Their strike inconvenienced the public, and even the radical French people were annoyed with the strikers.

In other European countries and in this country, as the news reports very truly say, the strike of those government employees would have been dealt with very summarily. Three engines of civilization would have been brought into play effectively:

"First, the police; second, the cavalry; third, Gatling guns."

But the police, the cavalry and Gatling guns were tried on the French people long ago, and that little matter was fought out and settled. The men who govern France know that at a certain stage in the proceedings a courageous people will not stand Gatling guns, cavalry or police. They have found out in France that the way to deal with striking workmen is just the way the government official would like to be dealt with himself if he were a striking workman instead of a well-paid public officer.

The striking men complained that their day's work was too long and their pay too small. The pay was increased and the day was shortened—which was perfectly right.

Each employee is now allowed one day off in seven, and ten days' vacation every year with full pay—which is perfectly right.

The young men employed on the road are compelled to do twenty days' work in the army each year. Their wages are paid while they are doing this compulsory military work—which is perfectly right.

If a man is ill he gets his pay as long as he is ill up to three hundred and sixty-five days, and the company in whose service he has become ill pays his doctor's bill, his drug store bill and any extra expenses involved—which is perfectly just and fair.

No striker is to be dismissed because of having taken part in the strike. A benefit fund is provided for the employees of this government enterprise—and the company pays the membership subscription to the benefit fund with no deduction from the workman's pay.—Chicago American.

The party in Belgium is preparing for another great fight for universal suffrage. The warm-blooded Walloon people advocated the general strike. Others said they were ready for the revolution, and gave the feeling of the workers as being tired of waiting any longer. The Flemish, usually more reasonable but not less determined, favored the general strike as the very last policy. It was resolved that they should accept in this fight the help of any party, but that the Workers' party should rest its hope chiefly on its own power and action, and not give way this time before universal suffrage was granted.

Yearly subscription to The Herald, 750 cts.



The city council of Kokomo, Ind., by a vote of 8 to 2 has decided to inaugurate a municipal water works system.

In the election for members of the legislature in Luxemburg, Germany, Socialists increased their representatives from two to four.

A new Socialist review, Zaria (the Dawn), is to appear. It will be published at Stuttgart and smuggled into Russia.

In a parliamentary election in Holland the conservatives, liberals and radicals combined against the Social Democrats and barely defeated the latter.

City election in Winterthur, Switzerland, found all political parties united against the Social Democrats, who lost three seats, having sixteen out of forty-five.

Le Siecle, the liberal daily of Paris, has suspended publication. The reason it gives is that in France but two living political forces exist, clericalism and Socialism.

The returns of the general elections in Denmark show that the conservatives lost 5,000 votes, the moderates 13,000, while the Social Democrats have gained over 11,000 votes, securing fourteen seats in the national parliament.

Our Belgian comrade, Piet Fabri, a short time ago most unjustly punished for disturbances in the last dockers' strike in Antwerp and exiled from his country, has been banished from Rosendaal, a town near the Belgian frontier in Holland, where he had taken refuge.

At Jena there is a very important factory of optical instruments, the Zeiss factory, employing a thousand men. The manager on April 1, 1900, conceded an eight-hour day, and the result has been so satisfactory from a business point of view that the arrangement is to be permanent.

The elections have taken place in Denmark. The Socialists have gained two seats, there now being fourteen representatives, and the radicals have also gained some seats. The Socialist party is very well organized in Denmark and has been particularly strong since the great strike of 1899.

The municipal art society of New York seems disposed to give up its battle for the proper honor of art in the public monuments and ornaments of the great city, on the ground that it cannot secure sufficient popular backing and that the authorities make it impossible to carry out its plans.

Thousands of miners are on strike or locked out in the anthracite region of Pennsylvania, and the opinion is becoming general that the operators are forcing local fights in order to prevent a joint meeting of masters and men next January. The desire to inaugurate a strike in the whole district is also growing.

The Fulton mills of the American Woolen Company at Oswego, N. Y., were closed on telegraphic instructions from headquarters in Andover, Mass., received Thursday. Between 1,300 and 1,500 men and women lose employment, and business of the villages of Fulton and Oswego Falls will be greatly affected.

The Pennsylvania Supreme Court thought it about time to take a punch at labor. Last week the court decided, in the case of the window glass workers' union, that the organization had no right to force apprentices into a union or prevent an employer from employing non-union men. The injunction of a lower court was made permanent.

The coal miners of Indiana, at least some of them, by striking have secured the privilege of buying powder required for their work in the open market. The strange thing about the matter is that they should have ever submitted to the denial of such a right from mine owners. Why not organize co-operative powder mills and pocket all the profits? It will be done ultimately.

In France there used to be religious services on board men-of-war on Good Friday, the flags were hoisted at half-mast and minute guns were fired. The reason for doing this was not apparent and the men did not like it. The present minister of marine had the good sense to give orders that no official notice was to be taken of that day. This is quite right. Religion is a private matter for individuals, with which the state should have nothing to do.

It is clear that very important events are taking place in Russia. We do not know exactly what is happening, but news filters through in spite of the censorship. The movement appears to be general, and not only are students taking part in it, but also the workmen. This agitation has been partly helped by Tolstoy's influence, though his teaching, if logically carried out, would be simply passive resistance. Still, he has made people think, and this has shown that the state of affairs is unbearable. We can but hope that out of all this ferment some good may come, and that the tyrant will be overthrown.

## LOCAL BRANCHES

**CALIFORNIA**  
Liberty Branch, San Francisco, meets every Sunday afternoon at 2 o'clock, at Woodmen's Hall, 1245 Spring Street. J. S. Bremer, 42 E. Hill Street.  
Branch No. 1, San Francisco, meets every Sunday afternoon at 2 o'clock, at Woodmen's Hall, 1245 Spring Street. J. S. Bremer, 42 E. Hill Street.  
Branch No. 2, Los Angeles, meets every Sunday afternoon at 2 o'clock, at Woodmen's Hall, 1245 Spring Street. J. S. Bremer, 42 E. Hill Street.  
Branch No. 3, San Francisco, meets every Sunday afternoon at 2 o'clock, at Woodmen's Hall, 1245 Spring Street. J. S. Bremer, 42 E. Hill Street.  
Branch No. 4, San Francisco, meets every Sunday afternoon at 2 o'clock, at Woodmen's Hall, 1245 Spring Street. J. S. Bremer, 42 E. Hill Street.

**COLORADO**  
Branch No. 1, Golden, meets every Sunday at 7:30 p. m., at City Hall. Chas. LaKamp, secretary.

**CONNECTICUT**  
The Connecticut State Committee meets the last Sunday of each month at 2 p. m., at P. Schaffner, 120 Main Street, Hartford. Louis Herrup, secretary, 42 Kinsley Street, Hartford.  
Branch No. 1, Rockville, meets second and fourth Fridays at 8 p. m., at the hall. Secretary, Richard Niederwerfer, Box 704.

**ILLINOIS**  
Meetings of Chicago Central Committee held regularly second and fourth Wednesdays of each month at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 1 (Bohemian), Chicago, meets first and third Saturdays at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 2 (Bohemian), Chicago, meets second and fourth Saturdays at 8 p. m., at the hall, 1245 Spring Street.

**INDIANA**  
Branch No. 1, Indianapolis, meets first Saturday evening and third Sunday afternoon at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 2, Indianapolis, meets first Saturday evening and third Sunday afternoon at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 3, Indianapolis, meets first Saturday evening and third Sunday afternoon at 8 p. m., at the hall, 1245 Spring Street.

**IOWA**  
Branch No. 1, Des Moines, meets every fourth Friday in the month at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 2, Des Moines, meets every fourth Friday in the month at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 3, Des Moines, meets every fourth Friday in the month at 8 p. m., at the hall, 1245 Spring Street.

**KENTUCKY**  
Branch No. 1, Louisville, meets first Thursday evening at 8 p. m., and third Sunday afternoon at 2 p. m., at the hall, 1245 Spring Street.  
Branch No. 2, Louisville, meets first Thursday evening at 8 p. m., and third Sunday afternoon at 2 p. m., at the hall, 1245 Spring Street.  
Branch No. 3, Louisville, meets first Thursday evening at 8 p. m., and third Sunday afternoon at 2 p. m., at the hall, 1245 Spring Street.

**MARYLAND**  
Branch No. 1, Baltimore, meets second and fourth Tuesdays of each month at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 2, Baltimore, meets second and fourth Tuesdays of each month at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 3, Baltimore, meets second and fourth Tuesdays of each month at 8 p. m., at the hall, 1245 Spring Street.

**MICHIGAN**  
Branch No. 1, Battle Creek, meets second and fourth Sundays of each month at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 2, Battle Creek, meets second and fourth Sundays of each month at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 3, Battle Creek, meets second and fourth Sundays of each month at 8 p. m., at the hall, 1245 Spring Street.

**MINNESOTA**  
Branch No. 1, Red Lake Falls, meets every other Sunday in real estate office of Fred Geaswein, on Main Street. A. Kingsbury, secretary.  
Branch No. 2, Red Lake Falls, meets every other Sunday in real estate office of Fred Geaswein, on Main Street. A. Kingsbury, secretary.

**MISSOURI**  
Branch No. 1, St. Louis, meets second and fourth Mondays at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 2, St. Louis, meets second and fourth Mondays at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 3, St. Louis, meets second and fourth Mondays at 8 p. m., at the hall, 1245 Spring Street.

**MONTANA**  
Branch No. 1, Butte, meets every Thursday at 8:30 p. m., at the hall, 1245 Spring Street.  
Branch No. 2, Butte, meets every Thursday at 8:30 p. m., at the hall, 1245 Spring Street.  
Branch No. 3, Butte, meets every Thursday at 8:30 p. m., at the hall, 1245 Spring Street.

**NEW JERSEY**  
Branch No. 1, Camden, meets every third Sunday of the month. For particulars address Paul Eberding, 1200 Kaligna Avenue.  
Branch No. 2, Camden, meets every third Sunday of the month. For particulars address Paul Eberding, 1200 Kaligna Avenue.

**NEW YORK**  
The City Central Committee of the New York Central Committee meets every second Tuesday at 42 Grand Street, at the hall.  
Branch No. 1, New York, meets every first and third Thursdays at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 2, New York, meets every first and third Thursdays at 8 p. m., at the hall, 1245 Spring Street.

**OHIO**  
Branch No. 1, Cincinnati, meets at Richeson Hall, southeast corner 10th and Elm Streets, every Sunday at 8 p. m. Lectures and discussions. Public invited. Thos. McKernan, secretary, 42 Laurel Street.

**OREGON**  
Branch No. 1, Portland, meets every Monday night at Washington Hotel, corner 3d and Vandora Streets. Everybody invited. T. C. Wendland, chairman; Mrs. N. K. Fortsch, secretary.

**PENNSYLVANIA**  
Branch No. 1, Philadelphia, meets every Thursday at 8 p. m., at 42 E. Third Street. Ross Skobodin, Treasurer, 316 Pine Street.  
Branch No. 2, Philadelphia, meets first Friday of each month at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 3, Philadelphia, meets first Friday of each month at 8 p. m., at the hall, 1245 Spring Street.

**WISCONSIN**  
Milwaukee Central Committee, S. D. P., meets second and fourth Mondays of the month at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 1, Milwaukee, meets at Keller's Hall, 4th Street, between State and Prairie, every fourth Thursday evening.  
Branch No. 2, Milwaukee, meets every second and fourth Saturdays at 8 p. m., at the hall, 1245 Spring Street.

**WEST VIRGINIA**  
Branch No. 1, Wheeling, meets every third Sunday in the month at 8 p. m., at the hall, 1245 Spring Street.  
Branch No. 2, Wheeling, meets every third Sunday in the month at 8 p. m., at the hall, 1245 Spring Street.  
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